

CHRISTIAN TELESCOPE.

VOL. I.

"THOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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CHRISTIAN TELESCOPE.

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Rev. DAVID PICKERING, Editor.

REPLY TO "ORION."

(CONTINUED FROM PAGE 178.)

The declaration of the Saviour, that those who selected the halt, and blind, and poor, as guests at their feasts, should be *recompensed* at the *resurrection* of the *just*, affords no evidence of a reward for human actions after the dissolution of this mortal body, unless it can be shown that there is no such thing as a resurrection in this state of existence. But this will not be attempted, since the passages which go to establish a spiritual resurrection here on earth, are so numerous in the writings of the apostles. It surely indicates no small degree of pride and self-gratulation, for a *feeble*, and at best, an *unprofitable* servant, to claim the superior and unsullied joys of an immortal state as the reward of his imperfect services on earth; nor does it imply any small share of disregard for the testimonies of sacred writ, which assure us that the future salvation or immortal happiness of the creature is effected by the *grace of God*, and *not of works*, *lest any man should boast*.

Again—The assurance of the Saviour, addressed to those who were compelled to suffer in the cause of evangelical truth—"great is your reward in heaven," evidently has reference to the present, and not to a future state of existence: The verb is used in the present tense; and it is undeniable that *heaven*, and the *kingdom of heaven*, are generally used in the New Testament to denote the gospel dispensation. From this gospel they derived consolations which were more than a counterbalance for all the sufferings they endured on account of their faith and obedience to the truth. The man who does not find a rich reward in the path of obedience, may with propriety call in question the motives of his actions, and doubt the sincerity of his obedience; but he will find very little reason to doubt that pride and selfishness are the prominent characteristicks of his religion.

The suggestion of *Orion*, that 'although the scriptures say that the righteous and the wicked shall be recompensed in the earth,' "it does not say that they shall be wholly recompensed in it," needs no reply, since it must, we think, be evident to every judicious reader, that he felt himself driven to an extremity by that testimony. True, it is a miserable evasion; but what could he do in this case? He must give it some kind of *go by*, or yield for ever the point in debate. Now, we can discover no method for him to dispose of this plain and direct testimony, without denying it wholly, except it was to propose an

amendment, so as to make the text read, 'the righteous shall be *partly* recompensed in the earth, much more (but *partly*) the wicked and the sinner.' How our correspondent will be pleased with his own construction of this text, we are unable to say, but we think he will not be very much disposed to caress this unfortunate offspring of his labouring imagination.

Were we to admit *Orion's* construction, that this text justifies the conclusion that a *part* of the punishment of sin is received in this state of being, it would only be allowing him the privilege of destroying his main argument in support of the doctrine of endless misery: For any man who knows the meaning of familiar words in the English language need not be told that a *part* must bear a *proportion* to the *whole*. But to talk of a *part* of what is *unlimited*, is not only a perversion of language, but a perversion of sense. Therefore, to admit that a *part* of the punishment of sin is received in this life, is an acknowledgment that the punishment of sin is limited.

Our correspondent adverts to the parable of the rich man and Lazarus, to prove that the punishment of sin is received, at least, in *part*, in another state of existence: But this parable is by no means to his purpose, since nothing is said of the *sins* of one, or the virtues of the other. That cause must be lame indeed, which depends upon mere parabolical expressions for its support, especially, when its abettors are under the necessity of putting a construction upon those figurative expressions which is at open hostility, both with the reason of man, and the promises of God.

The supposition of *Orion*, that there would be partiality in making one more happy than another in the intermediate state, provided the positive rewards of virtue and vice were received in this state of existence, is destitute of any solid reason for its support, since the views we advanced of an intermediate state supposes that *all have sinned*, and that the measure of enjoyment to each will be in the same proportion as he has improved, or misimproved, his talents here.

It was our intention to have finished our reply to *Orion* in this number; but to avoid the insertion of too lengthy a communication, we have concluded to defer our closing remarks till next week.

(TO BE CONCLUDED IN OUR NEXT.)

REFLECTIONS,

Occasioned by the Thunder-Storm on Tuesday evening,
21st instant.

How awful is the majesty of divine power! how sublime! how terrific are the tokens of the Almighty! The God who spreads the delightful scenery of nature, and streaks with orient brightness the eastern sky, and paints the imitable beauty of every flower—who fills the solar beam with genial warmth, and spreads the mildness of the evening dew, and wakes the whispering breeze or fans with gentle

zephyrs the weary tenants of the plain; this same mysterious Being clothes himself with the terrors of the storm, and hath his way in the whirlwind and in the tempest. He directs the lightning's fiery course, and wakes the thunder's awful peal, filling with dread amazement the astonished inhabitants of the world. The wild tornado, whose desolating fury spreads consternation through the inhabitants of the plain, owns the all-directing hand of Omnipotence.—These all obey the orders of the dread Sovereign of unnumbered worlds, and execute his great decrees. Without his permission, not a sparrow falls, nor harm befalls an insect. The furious presages of the tempest and the storm, and the lightning's vivid flash, are alike harmless to man, with the gentle zephyrs of a summer's evening, unless they be charged with a different commission from the throne of the Eternal. Why then, all this trembling and dismay when the heavens are gathering blackness? When the distant peals of thunder, and the wildness of elemental strife reminds the weary toiler to return to the retreats of domestick sweetness, why does the countenance gather paleness, or the voice become tremulous with the agitations of fear? Are not all the elements under the divine control? Are not all the inhabitants of the earth equally safe under his protecting hand, amidst these awful tokens, as they ever were under the serenity of a milder sky? But fear is a passion implanted in our natures by the wisdom of the Creator, and is frequently productive of the most salutary effects, by checking the deleterious influence of rash ambition, and moderating the heedless impetuosity of the passion of anger: And though it sometimes gains an ascendancy over the understanding, and suspends for a time, the power of calm reflection, yet, on the whole, it is doubtless a blessing to man. When its influence has subsided, the mind is frequently in a better frame to contemplate the wondrous goodness of the great Creator.

MORAL REFLECTIONS, No. 5.

How cheering to the heart of sensibility are the tidings which the gospel of Christ brings to man:—It finds him depressed in the vale of darkness; "without God, and without hope in the world"—Writhing at times under the torturing pangs of guilt; and almost incessantly smarting under the lashes of a disapproving and upbraiding conscience! He seeks for shelter from the arrows of self-conviction; sometimes amidst the haunts of merriment, and at others, in the scenes of dissipation. Sometimes he labours to drown his distracting reflections by the inebriating influence of the sparkling cup, and for a while, becomes alike insensible to the reprovings of conscience, and to the sober dictates of unimpaired reason: But the seasons of cutting remorse will return, and with redoubled force will a faithful conscience place before him in horrible array the incongruity and madness of his course. The retrospections of his

past life, will, in spite of all the efforts of *vain philosophy*, diffuse a mental poison into every region of his mind, and imbitter all the seasons of retirement and meditation. Does he look forward, however assisted by the light of nature, the powers of philosophy fail to strengthen the mental vision beyond the borders of the grave. There a dark and gloomy cavern opens to receive all his hopes, and bury in perpetual stillness the transient joys of life! No friendly voice is expected to penetrate the lonely and silent habitation; but perpetual oblivion binds the captive in darkness for ever! What form is that which in mournful silence approaches the dreary recesses of the tomb? his bosom heaves with sighs of bitter lamentation, while he gazes upon the faded form of a dear companion, or drops the tear of unutterable grief upon the pale countenance of infant sweetness; while he beholds them shrouded in death's impenetrable gloom; their sun of life sunk to rise no more! It is the *sceptick*, who has long sported with the hopes of the gospel; who has refused its holy consolations, and sported amidst the meteorological glare of philosophick pride—He now needs the consolations of the *former*, and feels, in proportion to the strength of his affections the insufficiency of the *latter* to support him amidst the billows of affliction. He would gladly exchange mountains of gold, and live in the most abject poverty through life, could he but enjoy the assurance that they should awake from the slumbers of the grave, and enjoy with him a life of bliss that shall never end! And such are the sublime hopes which christianity inspires. The religion which Jesus taught directs the eye of faith across the gloomy vale of death, and points the soul to mansions of eternal joy, where affliction's tear is removed, and the pains of death are forgotten in the triumphs of everlasting bliss! It brings *life and immortality to light*, and saith to weeping sisters, *thy brother shall rise again*. It affords divine consolation and peace to *all that mourn*, by assuring the disconsolate husband and wife, parents and children, brethren and friends, that they shall all burst forth from the silence of the bed of death and be clothed with immortal health in a world of unfading light and love. Nay, as far as the mind can extend, it teaches to embrace the amplitude of creation as the objects of divine love, and lifts the soul in gratitude to the King of kings, for the delightful and revivifying assurance, that *as in Adam all die, even so in Christ shall all be made alive!* How much then, of real enjoyment does the sceptick lose by a rejection of the gospel of Christ, who has *risen from the dead and become the first fruits of them that slept*—The world, without this hope, is a waste-hothing wilderness: with it, it becomes a paradise of joy! and may every heart respond—

*O may this hope with transports fill my mind,
And pour its joys on all the human kind;
Till earth's wide wastes one gen'ral song shall raise,
In louder paean to JEHOVIAH's praise.*

WHAT THINKEST THOU?

While taking a pleasant walk in one of our busy streets, and observing the great similarity of appearance and conduct which bespoke the general character of the multitude as they were passing to and fro,

and engaged in the eager pursuits of business; my mind turned upon the vast disparity of their religious views, and the various motives which gave rise to their religious exercises. A train of reflection was occasioned by these observations, of which the following is a brief epitome:

The religious sentiments of the multitude which I behold, are, in all probability, regulated by the views which they are led to entertain of the character of their Creator. This said I, is the spring of all those conflicting opinions which have for ages agitated the publick mind, and given birth to such a variety of means to urge the peculiarities of the different sects upon a fearful, over-awed, and astonished multitude. Could they have the same views of the glorious character of Deity, they would doubtless harmonize in the same system of doctrine, and all rejoice in the same truth.

There is one truth, thought I, in which all this multitude profess, at least, to agree. They admit that the Creator is a *wise and good being*; nor will any of them deny that he is *unchangeable*. This being admitted, why do they not arrive at the same conclusion as to the designs of the divine government, and the manner in which he will dispose of his creatures, when they shall all become the inhabitants of eternity? There are many, very many, who insist with great earnestness that all who possess a degree of moral intelligence will finally become the joyful recipients of future life and bliss: And on the other hand, there are multitudes who contend with equal zeal that countless millions of the intelligent creation will suffer the intolerable pains of ceaseless damnation, and that too, by a righteous sentence of the Ruler of all worlds. I could not but think that these widely different conclusions were the result of their dissimilar views of the attribute of justice in God. It was impossible for me to avoid the reflection, that the Being who created all things must have had a perfect knowledge of what their final destiny would be in a future world; and how it could appear to any one to consist with justice to create beings for an eternal existence, when it was certain that their existence would be an infinite disadvantage to them, was a mystery too deep for me to fathom. Here a most important query presented itself to my mind; and as it may be of use to others, I will present it in substance to the reader.

Suppose, in painful idea, that there existed an almighty *demon*, who, having the power, had created or given existence to a vast number of subordinate intelligent beings, all capable of enjoying happiness, and at the same time possessed of the keenest sensibilities, and capable of enduring the most intolerable anguish, and that to an interminable duration. From the nature of such a being, it cannot be supposed that he would create subjects for the sole purpose of rendering them happy;—but on the other hand, it would be reasonable to conclude that he had created them to gratify a malignant disposition.

To enjoy his demoniacal triumph to the best advantage, and make the greatest display of his power and wrath, it would be necessary that there should be a crowd of spectators, possessed of minds and feelings in perfect accordance with those of their *sovereign*! This would render the malignant tri-

umphs of this fell destroyer the more signal and complete! It would therefore be a matter of policy for this *demon* to secure to a great number of his creatures exemption from these tortures, otherwise there would be none to share his triumph, or laud the astonishing displays of his power and wrath! Thus a part of the creatures of this *demon* would be saved from wrath, by the *pleasure* of their sovereign, and a part of them sink eternally under the billows of his hot indignation! Should it be asked, why this distinction? why all this cruelty, partiality and injustice? the favoured ones might reply—‘The sovereign has a right to do with his creatures as he pleases—and who art thou that repliest against thy maker? He was under no obligations to bestow favour upon any of his subjects; and besides, the wretched victims of his wrath had done nothing for him to merit a milder treatment!’

Such would be the awful expectations we might reasonably indulge, if the universe were created and governed by a *malignant demon*. How far this epitome of a character, *infinitely depraved*, is attributed to the GOD of MERCY and LOVE—*let him who readeth understand.*

Fire in Stockbridge, Ms.—We learn from the N. Y. Telescope, that the Meeting-House in Stockbridge, Ms. has recently been consumed by fire, and is supposed to be the work of an *incendiary*.

When similar disasters take place among those who entertain liberal views of the plan of God's grace, how ready are many of those who style themselves *orthodox* to construe them into a *special judgment* of Heaven, for the wickedness of their opinions. We should be happy to know whether our orthodox brethren consider this *serious misfortune* sent as a *judgment* for the wickedness of Orthodoxy?

FOR THE CHRISTIAN TELESCOPE.

BEHOLD THE LAMB OF GOD.—JOHN i. 29.

Behold the Lamb! come sinners see,
He calls to you, with accents sweet,
Then hear him now, your follies flee,
And sit like Mary at his feet.

Behold the Lamb for sinners slain!
O let us count his suff'rings o'er—
His lowly birth—his toil and pain—
His last, his agonizing hour!

Behold the Lamb! whose infant form,
All cradled in a manger lay;
When wise men from the east did come,
To off'rings bring, and homage pay.

Behold the Lamb! who died for me,
His looks how heav'nly, and how mild!
He came the world from sin to free—
To win to God, each wayward child.

Behold the Lamb on God did call,
In garden of Gethsemane;
His sweat, as drops of blood did fall,
So bitter was his agony!

Behold the Lamb! O hear him pray!
To Father, pray'd his darling Son!
“Take, if thou wilt, this cup away;
Yet not my will, but thine be done.”

Behold the Lamb on Calv'ry's mount,
A crown of thorns did pierce his head,

Fast flow'd the blood from purple fount,
He soon was number'd with the dead !

Behold the Lamb ! O ne'er forget
He for his murd'lers pray'd in death !
O ! shall there one from Heav'n be shut
For whom he pray'd with dying breath ?

Behold the Lamb ! he's ris'n again,
Bright angels roll'd the stone away ;
O shout aloud, ye sons of men,
For death, grim death, yields up his prey !

Behold the Lamb ! enthron'd on high,
His love demands our noblest song,
For us he bled—for us did die,
And we to him do all belong !

ELLEN.

Hudson, N. Y. May, 1825.

SELECTIONS.

FROM THE EVANGELICAL RESTORATIONIST.

ENDLESS MISERY.

AN EXTRACT, &c.

I do not believe in the eternity of punishment, because it would be subversive of the design of punishment. In the infliction of punishment, God must have a design, and this must be either to retaliate a wrong or do some good. To say it is inflicted on the principle of retaliation, is to make it vindictive and cruel; and the divine Being malignant and revengeful. If any are disposed to maintain eternal punishment on the principle of revenge, it falls on them to reconcile a revengeful disposition with the moral perfections of God, "who is love," and "whose tender mercies are over all his works." However, I think you would disclaim the principle that a being of infinite goodness would or could inflict punishment that has no good for its object. Because if it were designed for no good purpose, it must be designed for some evil. Consequently, if punishment is designed for good, the question is, what good *endless* punishment can do? who will be benefitted by it? It must either be the *punisher*, the *punished*, or some *body connected* with the punished. And "all conceivable soon, (says a great and learned man,) lays in three words, HONOR, PLEASURE, BENEFIT." Now let us make the inquiry. 1. Would *eternal punishment*, be any *honor* to God? No: for he can change the heart and confer holiness and happiness on all as well as one. Would it be any *pleasure* to him? no: "for he doth not afflict willingly," as though he had pleasure therein. Would it be any *benefit* to him? this is impossible. Endless punishment, therefore, would do no good to the *punisher*. 2. Would it be any *honor, pleasure or benefit* to the *punished*? None pretend this. Then, 3. Would it be any *honor* to those *connected* with the *punished*? No more than to have a brother sent to the state prison for stealing, or hung for murder! Would it be any *pleasure* or *benefit* to them? No more than to see a friend roasted at the stake or racked upon the wheel. Hence I reject the *eternity of hell torments*, because it would do no good to any one, but an infinite injury to millions; and is therefore incompatible with the character of a merciful

God. I know it is a doctrine of Calvinism, that the miseries and groans of the damned will increase the happiness of the saints. But, when you talk of saints in heaven, who rejoice at the screams of infancy in hell, or any others, you are talking of imaginary beings. We know of no such diabolical intelligences on earth, and the scriptures speak of none in heaven, and were any such inhuman and unholy being there, they would doubtless soon share the fate of Milton's fictitious devil. Beings so void of sympathy and feeling, as to exult at the sight of intense and never-ending anguish, will never form the society of him who mourned over Jerusalem, and wept at the grave of Lazarus. It is preposterous, not to say blasphemous, to contend that beings moulded into the temper and spirit of him, who, in strong and ardent compassion for a sinful world, submitted to the blows of heaven and earth, bowed his head upon the cross and died, "the just for the unjust, that he might bring us to God," will rejoice to see the smoke of their torment ascending up for ever and ever. Perhaps you may disavow any belief in such horrid and barbarous beings in heaven; but your general scheme involves it necessarily, and to deny it, is to renounce the doctrine of eternal misery, as being in any sense conducive to good. For if any are benefited by the tortures of an endless hell, it must be the inhabitants of heaven. To believe this, I must believe in a system which makes one half of mankind the objects of endless cruelty, and the other inhuman and hardened monsters, who find their highest happiness to consist in others' woes. But, sir, if this scheme of doctrine be true, it is not among the impossibilities, that your never-abating torment will hereafter contribute to my benefit and happiness, (which may God forbid,) since, according to your faith, the elect were chosen in Christ before the foundation of the world was laid, and that, "without any foresight of *faith* or *good works*, or *perseverance*, or *any other thing* in the creature, as *conditions* or *causes*, as moving him thereto." According to this you are as likely to be damned for God's glory and my benefit as the most abandoned and vile being on earth. One would think, if any doctrines were licentious, none could be more so than this. I therefore reject it, as one of the greatest absurdities that ever entered into the minds of men, and because it holds forth a punishment which can do no good to any being in heaven, earth, or hell, and is therefore subversive of the design of chastisement, which is to humble, subdue, and reform its subjects. It is, therefore, salutary, and of limited duration. That this is the nature and design of punishment is evident from the following scriptures. "*The Lord will not cast off for ever*, for though he cause grief, yet will he have compassion according to the multitude of his mercy. I will visit their transgressions with a rod, and their iniquities with stripes: nevertheless my loving kindness I will not utterly take from them, nor suffer my faithfulness to fail. For a small moment have I forsaken thee but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment—but with EVERLASTING kindness will I have mercy on thee, saith the Lord thy Redeemer. For I will not contend for ever, neither wil

I be always wroth: for the spirit should fail before me and the souls which I have made."

Duelling.—The subjoined anecdote of Lafayette contained in a letter from New-Orleans, adds another to his many claims to our esteem and veneration. It is to be lamented, that all men, who possess influence, do not employ it as beneficially as the General has done, in the present case. If they did, the number of duels would be much diminished:

"If any thing can serve to bind us more closely to Lafayette, than what has already transpired during his eventual life, it will be the recollection of an act of disinterested kindness which his visit to this place has afforded. I will relate it. A time was appointed for all the military officers in the city to call upon the General. They assembled at the Exchange, and started from thence to the General's quarters; but unhappily, in consequence of some misunderstanding upon certain points of military etiquette, the officers of the Legion moved off without the remaining brigade officers; this led to reproaches, insults, and challenges. Lafayette heard of it, and with truly paternal concern for his 'children,' immediately summoned all the officers of the brigade to his quarters, and there after having addressed them affectionately for half an hour, *made them all embrace* each other, renounce all animosity, and seal their declarations in a glass of wine. This is an act of magnanimity, which ought to be recorded in letters of gold; but, to those who witnessed it, on their minds it is stamped indelibly. Three duels have been arrested—at 4 o'clock of that day one was to have been fought, and it was only at half past three that the disputants were compelled to lay down their swords."

VARIETY

Gives a zest to amusement; the same scenes, the same pleasures, or the same food, however delightful at first, lose all their charms by repetition. In the complete scenery of nature all is variety. Its regularity is produced by an opposition of contrariant parts. The species of its productions are simular, but the individuals no where alike. Look around thee, oh man; trace the infinitely diversified modifications of nature. Must not that mind be omniscient, which conceived so grand a design—Must not that arm be omnipotent, which thus easily executed its purpose?

NATURE.

Oh nature, thou dost never plead in vain. There is not of our Earth a creature bearing form and life, human or savage, native of the forest or the air, around whose parent bosom thou hast not a cord entwined of power to tie them to their offspring, and of thy will to draw them back to thee.

HOPE AND FEAR.

Fear debilitates and lowers, but hope animates and revives; therefore, rulers and magistrates should attempt to operate on the minds of their respective subjects, if possible, by reward, rather than punishment. And this principle will be strengthened by another consideration; he that is punished or rewarded, while he falls or rises in the estimation of others, cannot fail to do so likewise in his own.

FROM THE (HARTFORD) RELIGIOUS INQUIRER.
SOUTHERN ASSOCIATION.

The Southern Association of Universalists met, according to adjournment, at the house of Captain William Wood, of South-Wilbraham, Mass. 1st inst. and opened the session with prayer by J. Bisbe, Jr. They then proceeded to organize the council, by choosing Sebastian Streeter, moderator, and J. Bisbe, clerk. A committee of H. H. Winchester, J. Bisbe, Jr. and H. Ballou, 2d, was appointed to receive requests for letters of fellowship or ordination, and to report thereon. Adjourned to meet at 8 o'clock on Wednesday morning, and closed the session for the evening with prayer by T. Whittemore. Met on Wednesday according to adjournment, and opened the council with prayer by H. Ballou, 2d. Received the Hartford Society of Universalists into the fellowship of the Association. Appointed T. Jones, J. Flagg and D. Pickering, a committee of discipline for the ensuing year. Closed with prayer by the moderator.

Thursday morning opened the council with prayer by H. H. Winchester. Granted the request of L. R. Paige and J. P. Fuller for ordination. Closed with prayer by H. Ballou.

Voted to adjourn the Association, to meet at Daná, Mass. on the first Wednesday in June, 1826.

Per order. JOHN BISBE, Jr. Clerk.

Order of services for Wednesday.

Morning. Prayer, J. P. Fuller; Sermon, H. H. Winchester, text, Isaiah xii. 3; Prayer, T. Whittemore. *Afternoon.* Prayer, H. Ballou, 2d; Sermon, J. Bisbe, Jr. text, Mat. v. 17, 18; Prayer, S. Streeter. *Evening.* Prayer, H. Ballou; Sermon, H. Ballou, 2d, text, John xii. 32; Prayer, T. G. Farnsworth.

Thursday. *Morning.* Prayer, J. Bisbe, Jr.; Sermon, H. Ballou, text, Mal. iii. 9; Prayer, L. R. Paige. *Afternoon.* Ordination Service. Prayer, J. Flagg; Sermon, Sebastian Streeter, 1 Cor. xiv. 8; Ordaining prayer, J. Bisbe, Jr.; Charge and delivery of the Scriptures, H. Ballou; Right hand of fellowship, T. Whittemore; Prayer, S. Streeter. *Evening.* Prayer, J. Flagg; Sermon, T. Whittemore, 1 Tim. iv. 1; Prayer, T. G. Farnsworth.

This session was passed in the most gratifying harmony, and the souls of the brethren were cheered by pleasing intelligence from the societies in fellowship, and from various parts of the country. The meetings were filled with attentive hearers, and the influence of God seemed present to bless. May the society in Wilbraham, the ministering brethren, and those who attended our meetings, be enlightened and refreshed by the services that were performed on this occasion, and finally meet, with all the ransomed family, to spend an eternal association in heaven.

A LADY'S DRESS.

Let charity be your white, modesty your vermillion, dress your eyebrows with cheerfulness, and your lips with sincerity; let instruction be your ear-rings, and innocence your garland; confidence in your husband your richest ornament; housewifery your bracelets, virtue your robes, and conscious integrity the finish of your dress.

AFFECTING ACCOUNT.

The Annual Meeting of the New-York Orphan Asylum was held in this city, on the 22d ult. The annual report contains the following affecting account of Andrew Tully, a little boy who is not yet five years old. "His parents were respectable natives of Scotland, who came to America in the employ of the Earl of Shelkirk. Upon the death of that nobleman, Mr. Tully, with the intention of settling in the United States, collected his property, and, with his wife and three children, commenced his journey. Near the Falls of St. Anthony, on the river Mississippi, they were attacked by a party of Indians. After butchering the father, and killing the mother and tender infant with one blow, they were proceeding to torture the remaining children, when with difficulty they were ransomed by some benevolent individuals. A British officer took the eldest with him to Canada, and the youngest was brought to New-York. The affecting circumstance of this case induced the Board to deviate from their general rules, (which limit their benevolence to the city,) and this tender plant is now under their maternal care."

This narrative, as recited in verse by its unfortunate subject, is as follows:

N. Y. Telescope.

THE ORPHAN STRANGER.

Kind patrons, hear my simple tale,
Nor think I am too bold;
'Twill make each blooming cheek turn pale,
Though I'm not five years old.

From Scotia's hills, induced to roam,
My parents cross'd the wave;
They sought to find a peaceful home,
But found it in—the grave.

By the red Indian's bloody hand
They both, alas! were slain:
My father knelt before their band,
My mother wept in vain.

As wildly to her throbbing heart
Her tender babe she press'd;
They, with a cruel, fatal dart,
Transfixed it to her breast.

They dragg'd my brother to the flame;
Oh, how he wept and pray'd:
Just then a pitying stranger came,
And kindly gave us aid.

Another stranger brought me here,
And I have found a home,
Where gentle ladies dry each tear,
And Indians—dare not come.

Oh, blest Asylum! home of peace,
That fills my heart with joy!
Friends! may your blessings never cease,
Prays your poor Orphan Boy.

CONSCIENCE.

Time that moulders towering monuments into dust, and obliterates the memory of their existence, only serves to picture to our minds *bad actions* in more horrid forms.—The pleasures of the world may strew flowers over them, but they cannot hide them. Adamant may hold its characters perfect for ages but

they must wear out at last; but this engraver or the conscience *time* can never efface, but with his sickle continually renews, and at every fresh touch sinks deeper and deeper—they as if written there in rubies, with the heart's blood, can only cease to be when that shall flow no more.

REASON AND INSTINCT

Other animals appear to possess the faculty of *memory* as strongly as man; for dogs will recognise persons, places, and things, when the minds of their masters have lost all traces of them. This may be by some attributed to *instinct*; but I have never heard or read any account of that faculty, satisfactorily distinguishing it from *reason*, in every instance; and until I have been more fully informed, I am quite willing to allow the brute creation to enjoy certain faculties with ourselves. Birds too, seem to possess memory which is evinced by their learning tunes; and their endeavours to hit upon the right notes; for it is impossible that they should endeavour to conform their voices to notes of which they have no idea.—*Mr. Reynolds's Lecture at the London Mechanics' Institution.*

LADIES.

How many are there who, always busy, always eager to search out the faults of their neighbours, arraign them without mercy at the bar of their own judgment. But a truly good mind may be known by its charity and candor; it remembers that to punish human errors is the province of Heaven; and that when candour cannot excuse, humanity drops a tear over human weakness.



The Editor will, by divine permission, preach at the Meeting-house in Chepachet on Tuesday next, at 2 o'clock in the afternoon.

To Correspondents—Eliza, and Ethelinda, are received, and will appear soon.

MARRIED,

In Scituate, on Monday morning last, Mr. Alpheus Hawkins, to Miss Celia A. Rhodes.

In Taunton, Mr. John H. Bowen, to Miss Martha L. Atwood.

DIED,

In this town, on Saturday evening last, Mrs. Joannah Sweet, wife of Mr. Jesse B. Sweet, and daughter of Mr. Smith Sayles, of Smithfield, aged 27.

On Monday last, George Appleton, infant son of Mr. Appleton Walker, aged 4 months.

Same day, Mrs. Sarah Adams, wife of the late Mr. Thomas Adams, in her 53d year.

On Wednesday evening, Amey Brown Beckwith, daughter of Mr. Truman Beckwith, aged 8 years.

In Taunton, Mrs. Jemima Barney, aged 82 years. Mrs. Susanna Hood, aged 37.

SAMUEL W. WHEELER,
No. 110½ WESTMINSTER-STREET,

Has just received, BALFOUR'S INQUIRY, second edition, bound and in boards. Also, Balfour's Reply to Sabine's Lectures on the Inquiry, containing, 1st, a Defence of the Inquiry; 2d, Sabine's proofs of a future retribution considered. Price of the Inquiry \$1,00 and \$1,25—the Reply 50 cents.